

# POOR WILLS

## ALMANAC,

FOR THE YEAR

# 1838:

The second after Bissextile or Leap Year.



*Carefully calculated for the Latitude and Meridian of Philadelphia,*

BY WILLIAM COLLOM.



PHILADELPHIA,

PUBLISHED BY JOSEPH M'DOWELL,

No. 37 Market Street.

*The Anatomy of Man's Body, as said to be governed by the  
Twelve Constellations.*

*The Head and Face, ♈ Aries.*



*To know where the sign is.*—First, find the day of the month, and against it the sign or place of the moon, in the seventh column. Then finding the sign here, it shows the part of the body it is said to govern.

**ASTRONOMICAL CHARACTERS EXPLAINED.**

● New Moon, ○ Full Moon,	♈ Aries,	♉ Taurus,
☾ First, ☾ Quarter or Moon	♊ Gemini,	♋ Cancer,
☾ Last ☾ in general	♌ Leo,	♍ Virgo,
☾ Moon's Ascending Node,	♎ Libra,	♏ Scorpio,
☼ Sun, ♄ Saturn	♐ Sagittarius,	♑ Capricornus,
♃ Jupiter, ♃ Mars,	♓ Aquarius,	♒ Pisces,
♀ Venus, ☿ Mercury,	♊ Conjunction, ♂ Opposition,	
♁ Georgian or Herschell.	□ Quartile, * Sextile.	

# NOTES TO THE READER.

1. The rising, setting and southing of the Fixed Stars, and the rising and setting of the Sun, are computed to solar apparent time, to which the equation must be applied: the rest of the calculations are fitted to mean clock time.

2. The High Water at Philadelphia as given in the Almanac, is a mean between the morning and afternoon flood: from which deduct 12 min. for the Morning, and add 12 min. for the Afternoon Tide.

3. The Sun's Declination is given for every noon.

4. The rising, setting or southing of a star may be obtained several days earlier by adding, or later by subtracting, 4 min. a day: thus, Sirius on the 18th of the First Month souths at 10h. 35 min.: adding 12 min. for three days earlier, we get 10h. 47 min. for the southing on the 15th; and subtracting 12 min. for three days later, we get 10 h. 23 min. for the southing on the 21st.

5. As the days begin at midnight, whatever is referred to in the Almanac, after that time, during the sun's absence, must be looked for in what some think the night before.

6. Twice the time of the sun's setting is the length of the day, and twice the rising, that of the night.

## COMMON NOTES, &c. FOR THE YEAR 1838.

Dominical Letter,	G	Easter, April	15
Golden Number,	15	Ascension, May	24
Epact,	4	Whit Sunday, June	3
Solar Cycle,	27	Trinity, June	10
Ash Wednesday, Feb.	28	Advent, December	2

## SOLAR AND LUNAR ECLIPSES IN THE YEAR 1838.

1. A total eclipse of the Sun, on the 25th of the Third Month, (March,) at 44 m. past 4, P. M., invisible at Philadelphia, on account of the Moon's south latitude. <sup>11</sup><sub>2</sub> will be central on the Meridian in longitude  $60^{\circ} 33' W.$  from Philadelphia, and latitude  $57^{\circ} 38' S.$

2. Of the Moon, on the 9th of the Fourth Month, (April), visible, as follows:—

	h.	m.
Beginning, at Philadelphia, at . . .	7	31 P. M.
Middle, . . . . .	8	58
End, . . . . .	10	24

Digits eclipsed, about  $7\frac{1}{4}$  on the Moon's northern limb.



3. An Annulār Eclipse of the Sun, on the 18th of the Ninth Month, (September,) visible, as follows:—

	h.	m.
Beginning, at Philadelphia, at . . .	3	09
Annular Eclipse begins, . . . . .	4	28
Nearest approach of centres, . . .	4	30
Annular Eclipse ends, . . . . .	4	33
End of Eclipse, . . . . .	5	40

Digits eclipsed, about  $11\frac{1}{15}$ . First point of contact  $97\frac{1}{2}^{\circ}$  from the Sun's vertex, to the right hand.

4. Of the Moon, on the 3d of the Tenth Month, (October,) at 46 min. after 9, A. M.—of course invisible at Philadelphia.

### *An account of the time of holding the Yearly Meetings of Friends on the Continent of America.*

The Yearly Meeting for Pennsylvania, New-Jersey, Delaware, and the eastern parts of Maryland, is held at PHILADELPHIA, the third Second-day in the Fourth Month.

The Yearly Meeting for the state of New-York, and parts adjacent, is held in NEW-YORK, on the Second-day after the fourth First-day in the Fifth Month.

The Yearly Meeting of Rhode Island, for New-England, begins with the meeting of ministers and elders at PORTSMOUTH, on the Seventh-day following the second Sixth-day in the Sixth Month. The meeting of discipline convenes at NEWPORT, the following Second-day.

Baltimore Yearly Meeting, which takes in the Western Shore of Maryland, and part of Virginia and Pennsylvania, is held at BALTIMORE, the last Second-day in the Tenth Month.

Ohic Yearly Meeting, which takes in the western parts of Pennsylvania, is held at MOUNT-PLEASANT, on the Second-day following the first First-day in the Ninth Month.

The Yearly Meeting for Virginia, is held alternately at Summertown and Cedar Creek, the Second-day after the third Seventh-day in the Fifth Month: at Summertown the present year 1838.

The Yearly Meeting for North and South Carolina, and Tennessee, is held at NEW GARDEN the Second-day after the first First-day in the Eleventh Month.

Indiana Yearly Meeting is held at WHITE WATER, the Second-day after the first First-day in the Tenth Month.

### RATES OF POSTAGE.

Established by Act of Congress in 1825, and amended in 1827.

On a single letter composed of one piece of paper, for any distance not exceeding 30 miles, 6 cents; over 30 miles, and not exceeding 80 miles, 10 cents; over 80 and not exceeding 150 miles,  $12\frac{1}{2}$  cents; over 150 and not exceeding 400 miles,  $18\frac{1}{2}$  cents over 400 miles, 25 cents.

Moon's Phases.					Days.	Planets' Places, &c.					D's sage	D's Lat.	Alioth on me.		
						☉	♀	♂	♂	♂			D.	H.	M.
D. H. M.					1	10	14	11	16	27	6	3 N.	2	1	
First	☾	3	1	34 Morn.	7	16	10	15	15	27	13	5 N.	1	38	
Full	☉	11	3	39 Morn.	13	22	7	19	14	27	19	1 S.	1	16	
Last	☾	19	1	30 Morn.	19	28	6	24	13	27	25	5 S.	0	54	
New	☿	25	4	44 Aft.	25	☿	5	28	13	27	11	1 S.	0	32	

D. M.	D. W.	Remarks.	Sun rises h. m.	Sun sets h. m.	☉ slow m. s.	☉'s decl. south.	☽'s pla. s. d.	☽ sets. h. m.	☽ south h. m.	High water Phila.
1	5	David.	6 26	5 34	13 38	7 35	☿ 21	morn.	4 46	6 34
2	6	♂ south 0 27	6 24	5 36	12 26	7 13	☿ 5	0 26	5 40	7 28
3	7		6 23	5 37	12 13	6 50	☿ 18	1 35	6 35	8 23
4	G	1st in Lent. ☿ ☉ ♂	6 22	5 38	12 06	6 27	☿ 1	2 38	7 30	9 18
5	2	☿ ☉ ♀ inf.	6 20	5 40	11 46	6 3	☿ 13	3 33	8 23	10 11
6	3	7* <sup>s</sup> set 11 56	6 19	5 41	11 32	5 40	☿ 25	4 19	9 13	11 1
7	4		6 18	5 42	11 18	5 17	☿ 7	4 57	10 1	11 49
8	5	♂ stationary.	6 16	5 44	11 34	5 54	☿ 19	5 28	10 45	0 23
9	6	Sirius sets 0 21	6 15	5 45	10 48	4 30	☿ 1	5 53	11 27	0 57
10	7	☽ in apogee.	6 14	5 46	10 32	4 7	☿ 13	rises.	morn.	1 39
11	G	2nd in Lent.	6 12	5 48	10 16	3 43	☿ 25	6 47	0 8	2 20
12	2	7* <sup>s</sup> set 11 34	6 11	5 49	10 03	2 20	☿ 6	7 47	0 47	3 1
13	3		6 10	5 50	9 44	2 56	☿ 18	8 47	1 26	3 38
14	4	☿ south 1 43	6 9	5 51	9 27	2 32	☿ 1	9 50	2 6	4 18
15	5		6 7	5 53	9 10	2 9	☿ 13	10 53	2 49	5 1
16	6		6 6	5 54	8 52	1 45	☿ 25	11 56	3 34	5 46
17	7	♂ south 4 11	6 5	5 55	8 35	1 21	☿ 8	morn.	4 24	6 36
18	G	♂ south 11 12	6 3	5 57	8 17	0 58	☿ 20	0 58	5 18	7 30
19	2		6 2	5 58	7 59	0 34	☿ 4	1 55	6 17	8 29
20	3	☉ enters ♀	6 1	5 59	7 41	S. 10	☿ 18	2 45	7 18	9 30
21	4	Benedict.	5 59	6 1	7 23	N. 13	☿ 2	3 27	8 18	10 30
22	5	♂ south 3 51	5 58	6 2	7 40	0 37	☿ 16	4 2	9 16	11 28
23	6	♀ stationary.	5 57	6 3	6 46	1 0	☿ 1	4 32	10 12	0 12
24	7	☽ in perigee.	5 55	6 5	6 27	1 24	☿ 16	5 1	11 5	0 53
25	G	Mid. Lent. ☉ ecl.	5 54	6 6	6 8	1 48	☿ 1	sets.	11 56	1 44
26	2		5 53	6 7	5 50	2 11	☿ 16	7 31	aft. 47	2 35
27	3	Lyra rises 8 39	5 51	6 9	5 31	2 35	☿ 8	1 8 48	1 39	3 27
28	4		5 50	6 10	5 12	2 58	☿ 16	10 4	2 33	4 21
29	5	☿ ☉ ♂ sup.	5 49	6 11	4 54	3 22	☿ 0	11 17	3 28	5 16
30	6	♂ south 10 20	5 47	6 13	4 35	3 45	☿ 13	morn.	4 25	6 13
31	7		5 46	6 14	4 17	4 8	☿ 26	0 27	5 22	7 10

Love labour: for if thou dost not want it for food thou mayest for physic. It is wholesome for thy body, and good for thy mind.

To direct a wanderer in the right way, is to light another man's candle by ones own, which loses none of its light by what the other gains.

Moon's Phases.					Days.	Planets' Places, &c.					D's age	D's Lat.	Alioth on me.			
						☉	♀	♂	♂	♂			D.	H.	M.	
D.	H.	M.			1	11	7	3	12	26	8	5	N	0	7	
First	☾	1	4	32	Aft.	7	17	9	8	12	26	14	2	N	11	41
Full	☉	9	9	6	Aft.	13	23	12	12	11	26	20	4	S	11	19
Last	☾	17	10	29	Morn.	19	29	16	16	11	25	26	4	S	10	57
New	●	24	2	0	Morn.	25	8	20	19	11	25	2	3	N	10	35

D. M.	D. W.	Remarks.	Sun rises	Sun sets	☉ slow	Sun's decl.	D's pla.	D sets.	D south	High water
			h. m.	h. m.	m. s.	north.	s. d.	h. m.	h. m.	Phila.
1	G	♂ south 10 11	5 45	6 15	3 59	4 31	☉ 9	1 26	6 16	8 4
2	2		5 44	6 16	3 40	4 54	22	2 15	7 9	8 57
3	3	♂ south 3 2	5 42	6 18	3 22	5 17	☉ 4	2 57	7 58	9 46
4	4	St. Ambrose.	5 41	6 19	3 4	5 40	16	3 20	8 43	10 31
5	5		5 40	6 20	2 47	6 3	28	3 58	9 26	11 14
6	6	Good Friday.	5 38	6 22	2 29	6 26	☉ 0	4 22	10 7	10 55
7	7	7 *'s set 10 1	5 37	6 23	2 12	6 49	21	4 43	10 46	0 6
8	G	Palm Sunday.	5 36	6 24	1 55	7 11	☉ 3	5 2	11 25	0 58
9	2	☉ eclipsed, visible	5 34	6 26	1 38	7 33	15	rises.	morn.	1 37
10	3	♂ south 9 33	5 33	6 27	1 21	7 56	27	7 23	0 5	2 17
11	4		5 32	6 28	1 5	8 18	☉ 10	3 28	0 48	3 0
12	5	Spica ☉ so. 11 53	5 31	6 29	0 49	8 40	22	9 36	1 32	3 44
13	6		5 29	6 31	0 33	9 2	☉ 5	10 44	2 21	4 33
14	7		5 28	6 32	0 18	9 33	17	11 50	3 15	5 27
15	G	Easter.	5 27	6 33	slow 2	9 45	☉ 1	morn.	4 12	6 24
16	2		5 26	6 34	fast 12	10 6	14	0 49	5 10	7 22
17	3	Sirius sets 10 1	5 24	6 36	0 27	10 27	28	1 39	6 9	8 21
18	4		5 23	6 37	0 41	10 48	☉ 12	2 22	7 6	9 18
19	5	♂ south 1 56	5 22	6 38	0 55	11 9	26	2 56	8 1	10 13
20	6	☉ enters ☉	5 21	6 39	1 8	11 30	☉ 10	3 25	8 53	11 5
21	7		5 20	6 40	1 21	11 50	25	3 51	9 44	11 56
22	G	Low Sunday.	5 18	6 42	1 34	12 11	☉ 10	4 16	10 34	0 34
23	2	♂ south 8 39	5 17	6 43	1 46	12 30	25	4 42	11 24	1 12
24	3		5 16	6 44	1 57	12 50	☉ 9	sets.	aft.	17 2 5
25	4	St. Mark. ☉'s gr.e.	5 15	6 45	2 9	13 10	24	8 53	1 12	3 0
26	5		5 14	6 46	2 19	13 29	☉ 8	10 6	2 10	3 58
27	6	♂ south 1 22	5 13	6 47	2 29	13 49	21	11 11	3 7	4 55
28	7		5 11	6 49	2 39	14 8	☉ 5	morn.	4 5	5 53
29	G	7 *'s set 8 29	5 10	6 50	2 48	14 26	17	0 7	5 0	6 48
30	2		5 9	6 51	2 57	14 45	☉ 1	0 53	5 51	7 39

A wise man will desire no more than what he may get justly, use soberly, distribute cheerfully, and live upon contentedly.

Never shrink from doing anything which your business calls you to. The man who is above his business, may one day find his business above him.



Moon's Phases.					Days.	Planets' Places, &c.					D's age	D's Lat.	Alioth on me.	
						☉	♀	♂	♂	♂			H.	M.
	D.	H.	M.		1	9	27	9	15	20	10	1 S.	6	6
Full	☉	7	9	18 Morn.	7	15	☐	13	15	20	16	5 S.	5	43
Last	☾	14	2	19 Morn.	13	21	11	18	16	20	22	0 N.	5	18
New	☉	21	9	21 Morn.	19	26	19	22	17	20	28	5 N.	4	54
First	☾	29	0	54 Aft.	25	☿	26	27	18	20	5	2 N.	4	30

D. M.	D. W.	Remarks.	Sun rises	Sun sets	☉ slow	Sun's decl.	D's pla.	☾ sets.	☾ south.	High water
			h. m.	h. m.	m. s.	north.	s. d.	h. m.	h. m.	Phila.
1	G		4 36	7 24	3 19	23 8	♈ 28	0 11	7 15	9 3
2	2	Visit. of B. V. M.	4 36	7 24	3 31	23 4	♈ 10	0 34	7 59	9 47
3	3		4 36	7 24	3 42	23 0	♈ 22	0 58	8 48	10 36
4	4	Independence.	4 37	7 23	3 53	22 55	♈ 5	1 30	9 42	11 30
5	5	Lyra south 11 33	4 37	7 23	4 4	22 49	♈ 18	2 10	10 41	0 10
6	6		4 37	7 23	4 15	22 43	♈ 2	rises.	11 42	0 53
7	7		4 38	7 22	4 24	22 37	♈ 16	8 15	morn.	1 54
8	G	♈ rises 2 32	4 38	7 22	4 34	22 31	♈ 1	8 57	0 44	2 56
9	2	Altair south 0 32	4 39	7 21	4 44	22 24	♈ 15	9 33	1 43	3 55
10	3	☾ in perigee.	4 39	7 21	4 53	22 17	♈ 29	10 2	2 38	4 50
11	4	♈ south 8 05	4 40	7 20	5 1	22 9	♈ 14	10 25	3 31	5 43
12	5	♈ ☉ ♀ sup.	4 41	7 19	5 9	22 1	♈ 28	10 50	4 20	6 32
13	6	Spica ♈ sets 11 14	4 41	7 19	5 16	21 52	♈ 12	11 15	5 8	7 20
14	7		4 42	7 18	5 23	21 43	♈ 27	11 41	5 57	8 9
15	G	Swithin.	4 42	7 18	5 30	21 34	♈ 10	morn.	6 46	8 58
16	2		4 43	7 17	5 36	21 25	♈ 24	0 10	7 37	9 49
17	3	Lyra south 10 44	4 44	7 16	5 41	21 15	♈ 8	0 47	8 33	10 45
18	4	♈ sets 9 48	4 44	7 16	5 46	21 4	♈ 21	1 31	9 29	11 41
19	5	♈ south 7 33	4 45	7 15	5 51	20 55	♈ 6	2 23	10 26	0 26
20	6	Margaret.	4 46	7 14	5 54	20 43	♈ 17	3 23	11 23	1 11
21	7		4 47	7 13	5 58	20 31	♈ 0	sets.	aft. 15	2 3
22	G	Magdalen.	4 47	7 13	6 1	20 20	♈ 12	8 32	1 4	2 52
23	2	♀ rises 2 32	4 48	7 12	6 3	20 7	♈ 24	8 54	1 49	3 37
24	3	St. James.	4 49	7 11	6 4	19 55	♈ 6	9 16	2 32	4 30
25	4	St. Ann. ☾ in ap.	4 50	7 10	6 6	19 42	♈ 18	9 38	3 12	5 0
26	5		4 51	7 9	6 19	19 29	♈ 1	9 58	3 51	5 39
27	6	♈ stationary.	4 52	7 8	6 19	19 16	♈ 12	10 16	4 30	6 18
28	7	♈ sets 9 13	4 52	7 8	6 5	19 2	♈ 24	10 36	5 9	6 57
29	G		4 53	7 7	6 4	18 48	♈ 6	10 59	5 52	7 40
30	2	Arct. sets 0 44	4 54	7 6	6 2	18 34	♈ 18	11 28	6 39	8 27
31	3		4 55	7 5	6 0	18 19	♈ 1	morn.	7 30	9 18

Religion, by regulating our desires, not only improves and prolongs the comforts of this transitory life, but prepares us to resign them without murmuring.

The genuine beauty of Christianity has been much obscured, by the frivolous contests and intemperate zeal of its votaries.

Moon's Phases.			Days.	Planets' Places, &c.					D's age	D's		Alioth	
				☉	♀	♂	♂	♂		Lat.	on me.		
											H.	M.	
D. H. M.			1	9	5	2	19	20	12	5 S.	4	3	
Full	○	5 5 25 Aft.	7	14	12	6	20	20	18	2 S.	3	40	
Last	☾	12 8 27 Morn.	13	20	19	10	21	20	24	4 N.	3	16	
New	●	19 11 26 Aft.	19	26	27	15	23	20	1	4 N.	2	55	
First	☾	28 3 54 Morn.	25	♏	♏	19	24	20	7	2 S.	2	33	
D. M.	D. W.	Remarks.	Sun	Sun	☉	Sun's	D's	D	D	High			
			rises	sets.	slow	decl.	pla	sets	south.	water			
			h. m.	h. m.	m. s.	north.	s. d.	h. m.	h. m.	Phila.			
1	4	Lammas day.	4 56	7 4	5 57	18 4	↑ 13	0 3	8 25	10 13			
2	5	♂ sets 11 41	4 57	7 3	5 53	17 49	27	0 48	9 24	11 12			
3	6		4 58	7 2	5 49	17 34	♂ 10	1 44	10 26	11 55			
4	7	Atair so. 10 44	4 59	7 1	5 45	17 18	24	2 54	11 28	0 38			
5	G 7	*'s rise 11 11	5 0	7 0	5 40	17 2	♏ 9	rises.	morn.	1 40			
6	2		5 1	6 59	5 33	16 45	24	8 0	0 26	2 38			
7	3	♂ in perigee.	5 2	6 58	5 26	16 29	♏ 9	8 29	1 20	3 22			
8	4	♂ sets 8 34	5 3	6 57	5 19	16 12	24	8 53	2 13	4 25			
9	5		5 4	6 56	5 12	15 55	♏ 8	9 17	3 3	5 15			
10	6	St. Lawrence.	5 6	6 54	5 3	15 37	23	9 43	3 52	6 4			
11	7		5 7	6 53	4 54	15 19	♏ 7	10 14	4 42	6 54			
12	G 8	♂ rises 1 51	5 8	6 52	4 45	15 2	21	10 48	5 35	7 47			
13	2		5 9	6 51	4 35	14 43	♏ 5	11 29	6 29	8 41			
14	3		5 10	6 50	4 24	14 25	18	morn.	7 24	9 36			
15	4	♏ ☉ ♀	5 11	6 49	4 13	14 6	♏ 0	0 18	8 21	10 33			
16	5	Spica ♏ sets 9 00	5 12	6 48	4 1	13 48	14	1 14	9 17	11 29			
17	6	Lyra south 8 45	5 13	6 47	3 49	13 29	26	2 16	10 10	0 10			
18	7		5 14	6 46	3 36	13 9	♏ 9	3 20	11 0	0 48			
19	G 8	♂ sets 10 35	5 16	6 44	3 22	12 56	21	sets.	11 46	1 34			
20	2		5 17	6 43	3 9	12 30	♏ 3	7 21	aft. 29	2 17			
21	3		5 18	6 42	2 54	12 10	15	7 43	1 10	2 58			
22	4	♂ in apogee.	5 19	6 41	2 40	11 50	27	8 2	1 49	3 27			
23	5	♏'s gr. elong.	5 20	6 40	2 25	11 30	♏ 8	8 21	2 28	4 16			
24	6	St. Bartholomew.	5 22	6 38	2 9	11 10	20	8 40	3 7	4 55			
25	7		5 23	6 37	1 53	10 49	♏ 2	9 1	3 48	5 36			
26	G 8		5 24	6 36	1 37	10 28	14	9 27	4 32	6 20			
27	2	Antares sets 10 21	5 25	6 35	1 20	10 7	26	9 58	5 20	7 8			
28	3	St. Augustine.	5 26	6 34	1 3	9 46	↑ 9	10 38	6 12	8 0			
29	4	Jno. Bap. behead.	5 28	6 32	0 46	9 25	22	11 28	7 9	8 51			
30	5		5 29	6 31	0 28	9 3	♏ 5	morn.	8 8	9 56			
31	6	♏ rises 1 35	5 30	6 30	sl. 10	8 42	18	0 30	9 9	10 57			

People are commonly so much employed in pointing out faults in those ahead of them, as to forget that some astern may at the instant be descanting on theirs in like manner.

Experience may convince us, that trials and afflictions patiently endured, and quietly submitted to, prepare the Lord's people for the enjoyment of his love and favour.



Moon's Phases.				Planets' Places, &c.						D's		Alioth on me.	
				Days.	☉	♀	♂	♂	♂	Lat		H.	M.
D. H. M.					☉	♀	♂	♂	♂	D.			
Full	☉	4	1 17 Morn.	7	9	14	24	25	21	14	5 S.	2	7
Last	☾	10	5 8 Aft.	13	14	21	28	26	21	20	2 N.	1	45
New	☉	18	3 44 Aft.	19	20	28	☉	28	22	26	5 N.	1	24
First	☾	26	4 53 Aft.	25	26	☉	5	29	22	2	0 N.	1	2
					☾	13	9	☾	23	8	5 S.	0	41
D. M.	D. W.	Remarks.		Sun rises	Sun sets	☉ fast.	Sun's decl.	D's pla.	D sets.	D south	High water		
				h. m.	h. m.	m. s.	north.	s. d.	h. m.	h. m.	Phila.		
1	7	☾ sets 9 46		5 31	6 29	fast 8	8 20	☾ 3	1 42	10 8	11 54		
2	G	7 *'s rise 9 29		5 33	6 27	0 27	7 58	17	3 2	11 5	0 37		
3	2			5 34	6 26	0 46	7 36	☾ 2	rises.	11 58	1 17		
4	3	☾ in perigee.		5 35	6 25	1 5	7 14	17	6 53	morn.	2 10		
5	4	☾ stationary.		5 36	6 24	1 24	6 52	☾ 3	7 19	0 51	3 3		
6	5	Atair south 8 44		5 38	6 22	1 44	6 29	18	7 45	1 42	3 54		
7	6			5 39	6 21	2 4	6 7	☾ 2	8 14	2 33	4 45		
8	7	Nat. of B. V. M.		5 40	6 20	2 24	5 44	17	8 46	3 27	5 39		
9	G			5 42	6 18	2 45	5 22	☾ 1	9 26	4 21	6 33		
10	2	☾ rises 1 26		5 43	6 17	3 5	4 59	15	10 14	5 18	7 30		
11	3			5 44	6 16	3 26	4 36	28	11 8	6 16	8 28		
12	4	☾ sets 9 04		5 45	6 15	3 47	4 13	☾ 11	morn.	7 13	9 25		
13	5			5 47	6 13	4 8	3 50	23	0 9	8 7	10 19		
14	6	B's eye rises 10 4		5 48	6 12	4 29	3 27	☉ 6	1 12	8 57	11 9		
15	7			5 49	6 11	4 50	3 4	18	2 15	9 45	11 57		
16	G	Arcturus sets 9 47		5 51	6 9	5 11	2 41	☾ 0	3 18	10 28	0 28		
17	2			5 52	6 8	5 32	2 18	12	4 20	11 10	0 58		
18	3	☉ eclipsed, visible		5 53	6 7	5 53	1 55	24	sets.	11 49	1 37		
19	4	☾ in apo. ☉ ☾		5 55	6 5	6 14	1 31	☾ 5	6 27	aft. 28	2 16		
20	5	Antares sets 8 54		5 56	6 4	6 36	1 8	17	6 45	1 6	2 54		
21	6	St. Matthew.		5 57	6 3	6 56	0 45	29	7 6	1 47	3 35		
22	7	♀ rises 4 00		5 59	6 1	7 17	0 21	☾ 11	7 30	2 30	4 18		
23	G	☉ ent. ☾		6 0	6 0	7 38	n 2	23	7 59	3 16	5 4		
24	2			6 1	5 59	7 59	s. 25	☾ 5	8 34	4 5	5 53		
25	3	☾ sets 8 15		6 2	5 58	8 19	0 49	18	9 19	4 59	6 47		
26	4	St. Cyprian.		6 4	5 56	8 40	1 12	☾ 1	10 15	5 56	7 44		
27	5	☾ stationary.		6 5	5 55	8 59	1 36	14	11 22	6 54	8 42		
28	6	B's eye rises 9 13		6 6	5 54	9 19	1 59	27	morn.	7 52	9 40		
29	7	St. Michael.		6 8	5 52	9 39	2 22	☾ 11	0 36	8 49	10 37		
30	G	St. Jerome.		6 9	5 51	9 58	2 46	26	1 54	9 42	11 30		

If wisdom be not our guide in the journey of life, it is more than probable, that self-conceit will occupy its place, and instead of keeping us in the right road to happiness, lead us into bye paths that turn quite the contrary way.

A man must be deplorably insensible or blind to the depravity of his own heart, who sees no necessity for supernatural aid to correct its disorders.

Moon's Phases.				Planets' Places, &c.						D's age	D's Lat.		Alioth on me.	
				Days	☉	♀	♂	♂	♂		n.	H.	M.	
					☉	♀	♂	♂	♂					
D.	M.	D.	H. M.		☉	♀	♂	♂	♂					
Full	☉	3	9 46 Morn.	1	7	19	13	1	23	14	2 S.	0	19	
Last	☾	10	5 24 Morn.	7	13	27	16	2	24	20	5 N.	11	53	
New	☾	18	9 24 Morn.	13	20	☉	19	3	24	26	3 N.	11	31	
First	☾	26	3 57 Morn.	19	26	10	23	4	25	2	3 S.	11	9	
				25	☉	17	27	6	26	8	5 S.	10	46	
D.	M.	D.	W.	Remarks.	Sun rises h. m.	Sun sets h. m.	☉ fast. m. s.	Sun's decl. south. s.	D's pla. s. d.	D sets. h. m.	D south h. m.	High water Phila.		
1	2				6 10	5 50	10 17	3 9	☉ 10	3 14	10 35	0 8		
2	3			☉ rises 0 42	6 12	5 48	10 36	3 32	☉ 25	4 31	11 36	0 47		
3	4			☾ eclip. ☾ in per.	6 13	5 47	10 55	3 56	☉ 11	rises.	morn.	1 48		
4	5			☉'s gr. elong.	6 14	5 46	11 13	4 19	☉ 26	6 11	0 18	2 30		
5	6			Arcturus sets 8 38	6 16	5 44	11 31	4 42	☉ 11	6 42	1 12	3 24		
6	7			Regul. rises 2 26	6 17	5 43	11 48	5 5	☉ 26	7 21	2 7	4 19		
7	G				6 18	5 42	12 5	5 29	☉ 10	8 7	3 6	5 18		
8	2			☉ rises 4 54	6 19	5 41	12 22	5 52	☉ 24	8 59	4 6	6 18		
9	3			St. Deny's.	6 20	5 40	12 38	6 14	☉ 7	9 59	5 4	7 16		
10	4				6 21	5 39	12 54	6 37	☉ 20	11 3	6 1	8 13		
11	5			☉'s south 2 34	6 22	5 38	13 10	7 0	☉ 3	morn.	6 54	9 6		
12	6			☉ sets 7 14	6 23	5 37	13 24	7 23	☉ 15	0 7	7 43	9 55		
13	7				6 25	5 35	13 39	7 45	☉ 27	1 11	8 27	10 39		
14	G				6 26	5 34	13 53	8 8	☉ 9	2 12	9 9	11 31		
15	2			Arcturus sets 8 02	6 27	5 33	14 7	8 30	☉ 21	3 13	9 49	11 49		
16	3			☾ in apogee.	6 28	5 32	14 19	8 52	☉ 2	4 12	10 27	0 14		
17	4				6 30	5 30	14 32	9 14	☉ 14	5 10	11 6	0 54		
18	5			St. Luke.	6 31	5 29	14 43	9 36	☉ 26	sets.	11 46	1 34		
19	6				6 32	5 28	14 55	9 58	☉ 8	5 34	aft.	2 17		
20	7			☉ rises 0 49	6 33	5 27	15 1	10 20	☉ 20	6 0	1 13	3 1		
21	G				6 35	5 25	15 15	10 41	☉ 2	6 35	2 2	3 50		
22	2			B's eye south 2 41	6 36	5 24	15 24	11 2	☉ 15	7 18	2 55	4 43		
23	3			☉ enters ☉	6 37	5 23	15 32	11 24	☉ 27	8 9	3 50	5 38		
24	4				6 39	5 21	15 40	11 45	☉ 10	9 10	4 46	6 34		
25	5			Crispin.	6 40	5 20	15 47	12 5	☉ 23	10 18	5 43	7 31		
26	6				6 41	5 19	15 53	12 26	☉ 7	11 33	6 37	8 25		
27	7				6 42	5 18	15 58	12 47	☉ 21	morn.	7 31	9 19		
28	G			Sts. Simon & Jude	6 44	5 16	16 3	13 7	☉ 5	0 49	8 22	10 10		
29	2				6 45	5 15	16 7	13 26	☉ 19	2 6	9 12	11 0		
30	3			☉ rises 4 32	6 47	5 13	16 11	13 46	☉ 4	3 22	10 2	11 50		
31	4			☾ in perigee.	6 48	5 12	16 13	14 6	☉ 19	4 38	10 54	0 28		

It is possible, even for experienced Christians, to feed so much upon the letter, as to lose the animating sense of that to which it points.

Many have such correct ideas of things as not to be easily imposed upon; and yet are not ready at explaining them to others.

Moon's Phases.				Planets' Places, &c.						D's		Alioth	
				Days.	☉	♀	♂	♂	♂	D's sage	D's Lat.	on me.	
					♏	♎	♏	♎	♏			H.	M.
D. H. M.				1	9	25	1	7	26	15	2 N	10	19
Full	☉	1	7 24 Aft.	7	15	♏	4	8	27	21	5 N.	9	55
Last	☾	8	9 48 Aft.	13	21	10	7	9	28	27	0 S.	9	31
New	☉	17	3 1 Morn.	19	27	17	10	10	29	3	5 S.	9	6
First	☾	24	1 32 Aft.	25	♏	25	13	11	29	9	2 S.	8	42

D. M.	D. W.	Remarks.	Sun rises h. m.	Sun sets. h. m.	☉ fast. m. s.	Sun's decl. south.	D's pla. s. d.	D rises h. m.	D south h. m.	High water Phila.
1	5	All Saints.	6 50	5 10	16 15	14 25	♏ 4	rises.	11 49	1 6
2	6	All Souls.	6 51	5 9	16 15	14 45	19	5 12	morn.	2 1
3	7	♏ rises 3 47	6 52	5 8	16 16	15 4	♏ 4	5 55	0 47	2 59
4	G	♂ ♀ ☉ sup.	6 53	5 7	16 14	15 22	18	6 47	1 48	4 0
5	2	Sirius rises 10 55	6 54	5 6	16 13	15 41	♏ 2	7 45	2 50	5 2
6	3		6 55	5 5	16 10	15 59	5	8 50	3 49	6 1
7	4	♂ rises 0 28	6 56	5 4	16 7	16 17	29	9 55	4 45	6 57
8	5		6 58	5 2	16 3	16 34	♏ 11	11 0	5 36	7 48
9	6	♏ rises 3 31	6 59	5 1	15 59	16 52	23	morn.	6 24	8 36
10	7	♏'s south 0 39	7 0	5 0	15 53	17 9	♏ 6	0 2	7 6	9 18
11	G	St. Martin.	7 1	4 59	15 46	17 26	17	1 4	7 47	9 59
12	2	☉ in apogee.	7 2	4 58	15 39	17 42	29	2 4	8 26	10 38
13	3	Lyra sets 0 08	7 3	4 57	15 31	17 58	♏ 11	3 3	9 5	11 17
14	4		7 4	4 56	15 22	18 14	23	4 2	9 44	11 56
15	5		7 5	4 55	15 12	18 30	♏ 5	5 4	10 26	0 26
16	6		7 6	4 54	15 2	18 44	17	6 8	11 10	0 58
17	7		7 7	4 53	14 50	18 59	29	sets.	11 58	1 46
18	G	Sirius rises 10 02	7 8	4 52	14 37	19 14	♏ 12	5 15	aft. 50	2 38
19	2	♂ rises 0 14	7 9	4 51	14 24	19 28	24	6 5	1 45	3 33
20	3		7 10	4 50	14 10	19 42	♏ 7	7 5	2 42	4 30
21	4		7 11	4 49	13 55	19 56	20	8 12	3 39	5 27
22	5	☉ enters ♏	7 12	4 48	13 40	20 9	♏ 4	9 23	4 33	6 21
23	6	St. Clement.	7 12	4 48	13 23	20 21	17	10 37	5 26	7 14
24	7	♏ rises 2 46	7 13	4 47	13 5	20 34	♏ 1	11 51	6 16	8 4
25	G	♂ rises 0 06	7 14	4 46	12 47	20 45	15	morn	7 4	8 52
26	2	Regulus ris. 11 09	7 15	4 45	12 28	20 57	29	1 4	7 52	9 40
27	3		7 16	4 44	12 9	21 9	♏ 13	2 17	8 42	10 30
28	4	☉ in perigee.	7 16	4 44	11 49	21 19	28	3 32	9 34	11 32
29	5		7 17	4 43	11 27	21 30	♏ 13	4 49	10 30	0 2
30	6	St. Andrew.	7 18	4 42	11 5	21 39	27	6 7	11 28	0 42

It seems hardly possible for a person to pen down his own conception of any moral truth, in terms so explicit as to possess another of it with satisfying clearness; and yet, many pretend to understand the recorded declarations, produced by the Divine influence on the minds of the prophets and apostles, and even the mysteries couched in the parables of Christ, by the mere strength of human reason!



Moon's Phases.				Planets' Places, &c.					♄'s age	♄'s Lat.	Alioth on me.
	D.	H.	M.	Days.	♈	♉	♊	♋	♌	D.	H. M.
Full	○	1	6 34	Morn.	1	9	2	15	12	1	15 5 N. 8 16
Last	☾	8	5 56	Aft.	7	15	11	18	13	1	21 3 N. 7 50
New	●	16	7 22	Aft.	13	21	19	20	14	2	27 3 S. 7 24
First	☾	23	10 6	Aft.	19	27	27	22	15	2	4 4 S. 6 57
Full	○	30	7 34	Aft.	25	♊	♊	24	15	3	10 2 N. 6 31

D. M.	D. W.	Remarks.	Sun rises h. m.	Sun sets h. m.	♈ fast. m.	Sun's decl. s. south.	♄'s pla. s. d.	♄ rises h. m.	♄ south h. m.	High water Phila.
1	7	♈ rises 11 54	7 18	4 42	10 43	21 49	♏ 12	rises	morn.	1 40
2	G	Advent Sunday.	7 19	4 41	10 20	21 58	26	5 28	0 29	2 41
3	2	Sirius rises 9 00	7 20	4 40	9 56	22 7	♏ 10	6 31	1 32	3 44
4	3	Arcturus ris. 2 17	7 20	4 40	9 32	22 15	23	7 39	2 31	4 43
5	4		7 21	4 39	9 8	22 23	♏ 6	8 45	3 26	5 38
6	5	♏ rises 2 08	7 21	4 39	8 42	22 31	19	9 50	4 15	6 27
7	6		7 22	4 38	8 16	22 38	♏ 1	10 53	5 0	7 12
8	7	Con. of B. V. M.	7 23	4 37	7 50	22 45	14	11 53	5 43	7 55
9	G	☐ ☉ ♈	7 23	4 37	7 23	22 50	25	morn	6 23	8 35
10	2	♄ in apogee.	7 23	4 37	6 56	22 56	♏ 7	0 53	7 2	9 14
11	3	Atair sets 9 01	7 24	4 36	6 28	23 1	19	1 52	7 41	9 53
12	4	♈ rises 11 32	7 24	4 36	6 0	23 6	♏ 1	2 52	8 21	10 33
13	5		7 24	4 36	5 32	23 10	13	3 55	9 4	11 16
14	6		7 24	4 36	5 4	23 14	25	5 0	9 51	11 51
15	7		7 25	4 35	4 35	23 17	♏ 8	6 8	10 43	0 31
16	G	7* <sup>s</sup> south 10 1	7 25	4 35	4 6	23 20	20	sets.	11 37	1 25
17	2	♏'s gr. elong.	7 25	4 35	3 36	23 23	♏ 4	4 55	aft. 34	2 22
18	3	♏ ☉ ♀ sup.	7 25	4 35	3 7	23 24	17	6 2	1 32	3 20
19	4		7 25	4 35	2 57	23 26	♏ 1	7 14	2 29	4 17
20	5	♏ rises 1 23	7 25	4 35	2 7	23 27	14	8 28	3 22	5 10
21	6	☉ ent. ♏. St. Tho.	7 25	4 35	1 38	23 27	28	9 43	4 14	6 2
22	7		7 25	4 35	1 8	23 28	♏ 12	10 55	5 2	6 50
23	G	♏ rises 5 14	7 25	4 35	0 37	23 27	26	morn	5 49	7 27
24	2	♏ stationary.	7 25	4 35	fast 7	23 27	♏ 10	0 7	6 37	8 25
25	3	Christmas. ♄ in p.	7 25	4 35	slw 23	23 26	24	1 19	7 26	9 14
26	4	St. Stephen.	7 25	4 35	0 52	23 24	♏ 8	2 32	8 18	10 6
27	5	St. John.	7 25	4 35	1 22	23 22	22	3 46	9 15	11 3
28	6	Innocents.	7 25	4 35	1 52	23 19	♏ 6	5 1	10 13	11 49
29	7		7 25	4 35	2 21	23 16	20	6 12	11 14	0 35
30	G	Sirius south 0 03	7 24	4 36	2 51	23 12	♏ 4	rises.	morn.	1 26
31	2	Silvester ♄ in pe.	7 24	4 36	3 20	23 8	18	5 18	0 14	2 26

The words of our Saviour—"If my kingdom were of this world, then would my servants fight," must signify, to every unprejudiced mind, the same as if he had said, As my kingdom is not of this world, therefore my servants no not fight.

An unfaithful steward cannot with any propriety covet or expect an enlargement of his stewardship.

## “THE DOG DANDIE.”

The author of a work published in Edinburgh, the present year, under the sober title of “Biographical Sketches and *Authentic* Anecdotes of Dogs,” gives an astonishing account of the sagacity of “Dandie,” a Newfoundland half-breed, belonging to Mr. McIntire, patent mangle manufacturer, of Regent bridge. In selecting from the anecdotes of his biography, a few examples of the *res gestæ* that have been the foundation of his fame, we must be permitted to make the title of the volume, and particularly of the account, the vouchers for the facts set forth.

“As the animal continues daily to give the most striking proofs of his powers, he is well known in the neighbourhood, and any person may satisfy himself of the reality of those feats, many of which the writer has himself had the pleasure to witness.

When Mr. M. is in company, how numerous soever it may be, if he does but say to the dog “Dandie, bring me my hat,” he immediately picks out the hat from all the others, and puts it in his master’s hand.

A comb was hid on the top of a mantel-piece in the room, and the dog required to bring it, which he almost immediately did, although in the search he found a number of articles also belonging to his master, purposely strewed around, all which he passed over, and brought the identical comb which he was required to find, fully proving that he is not guided by the sense of smell, but that he perfectly understands whatever is spoken to him.

One evening, some gentlemen being in company, one of them accidentally dropped a shilling on the floor, which after the most careful search, could not be found. Mr. M. seeing his dog sitting in a corner, and looking as if quite unconscious of what was passing, said to him, “Dandie, find us the shilling, and you shall have a biscuit.” The dog immediately jumped upon the table, and laid down the shilling, which he had previously picked up without having been perceived.

One time, having been left in a room in the house of Mrs. Thomas, High-street, he remained quiet for a considerable time; but as no one opened the door, he became impatient, and rang the bell; and when the servant opened the door, she was surprised to find the dog pulling the

bell rope. Since that period, which was the first time he was observed to do it, he pulls the bell whenever he is desired; and, what appears still more remarkable, if there is no bell rope in the room, he will examine the table, and if he finds a hand-bell, he takes it in his mouth and rings it.

A number of gentlemen, well acquainted with Dandie, are daily in the habit of giving him a penny, which he takes to a baker's shop and purchases bread for himself. One of these gentlemen who lives in James' square, when passing some time ago, was accosted by Dandie, in expectation of his usual present. Mr. T. then said to him, "I have not a penny with me to-day, but I have one at home." Having returned to his house some time after, he heard a noise at the door, which was opened by the servant, when in sprang Dandie to receive his penny. In a frolic, Mr. T. gave him a bad one, which he as usual, carried to the baker, but was refused his bread, as the money was bad. He immediately returned to Mr. T's, knocked at the door, and, when the servant opened it, laid the penny down at her feet, and walked off, seemingly with the greatest contempt.

Although Dandie, in general, makes an immediate purchase of bread with the money which he receives, yet the following circumstances clearly demonstrates that he possessed more prudent foresight than many who are reckoned rational beings.

One Sunday, when it was very unlikely that he could have received a present of money, Dandie was observed to bring home a loaf. Mr. M. being somewhat surprised at this, desired the servant to search the room, to see if any money could be found.—While she was engaged in this task, the dog seemed quite unconcerned till she approached the bed, when he ran to her, and gently drew her back from it. Mr. M. then secured the dog, which kept struggling and growling, while the servant went under the bed, where she found seven-pence-half-penny under a bit of cloth; but from that time he never could endure the girl, and was frequently observed to hide his money in a corner of a saw pit, under the dust.

A gentleman living with Mr. M. going out to supper one evening, locked the garden gate behind him, and laid the key on the top of the wall, which is about seven feet



high. When he returned, expecting to let himself in the same way, to his great surprise the key could not be found, and he was obliged to go round to the front door, which was a considerable distance. The next morning strict search was made for the key, but still no trace of it could be discovered. At last, perceiving that the dog followed him wherever he went, he said to him, "Dandie you have the key—go fetch it." Dandie immediately went into the garden, and scratched away the earth from the root of a cabbage and produced the key, which he himself had undoubtedly hid in that place."



There is much truth in the following advice, given in the Boston Courier; and it might be adopted with benefit in other sections of the country as well as New England:—

### ADVICE GRATIS.

A few days ago, we heard a hearty and thrifty looking farmer inquiring, in a store in State-street, if the gentleman knew of a place in a store where he could put one of his sons. At the risk of being thought impertinent, we asked the farmer if he knew of a place in the country where a boy was wanted to turn up the sod. He said he did not then: he wanted a hand a while ago, but he had hired this man, pointing to his companion, a hale, hearty man of thirty-five.—This led to some further conversation in which we learned, that the farmer thought it best to send his sons into the city, to learn to trade, particularly if they were not of stout constitutions, and supply their places by hiring men to work on his farm.

In this opinion the honest farmer is by no means singular, but we apprehend that the advocates of his doctrine lie under a sad mistake. The love of speculation and the hopes of accumulating an independent fortune, or, at least, a competency, without active personal labour, are the curse of New England.—To country boys at 15 or 16, the difficulties of trade and the dangerous uncertainties of shop-keeping, are inconceivable. They see nothing but ease and happiness in the employment of the well-dressed clerks of the counting house, and forthwith they must leave the farm, where money is turned up in every furrow,

and health sparkles on every blade of grass, to throw away half a dozen years of the spring of life behind a counter. Their minority is closed, and they must then enter upon the world with little or no improvement in their moral, intellectual or physical habits, with no capital but their integrity and good name (if luckily they have been able to pass through such a dangerous apprenticeship without loss of these qualities) wherewith to commence business, and with the knowledge of no profession, but one that is full of competitors, and which offers them no prospect of independence. The city is crowded with shopkeepers, and there is no branch of what may be called *trade* that is not overdone. If a young man obtains credit for a small stock of dry goods, or hardware or groceries, ten chances to one he is unable to meet the *first* payment, and if he should be so fortunate as to have turned his stock and made a small profit, by the revolution, the second or third period of payment finds him unprepared and he must either *clear out* (as the phrase is) and seek a living at New York or some other remoter place, or he must write "*Agent*," under his name on the sign, and struggle with his debts and his bad luck a little longer. The result of this latter arrangement need not be told. Every body knows how few of those who *fail*, ever recover from the shock which broken credit produces, and how hard it is for an "*Agent*" of this description ever to recover the character of a *principal*.

How happy would it be for hundreds and thousands of our young men, if they could be persuaded that a few acres of ground are a better capital, than as many thousands of dollars procured by writing their names at the bottom of a negotiable note; and what years of misery might be saved, if men would believe that a dollar actually earned by honourable and healthful labour, as farmers and mechanics, is worth a hundred in prospect to be gained in trade and speculation.



*Avarice Outwitted.*—The case of John Eyre, Esq. who, though worth upwards of £30,000, was convicted at Old Baily, and sentenced to transportation for stealing eleven quires of common writing paper, was rendered

more memorable by the opportunity which it gave Junius to impeach the integrity of Lord Mansfield, who was supposed to have erred in admitting him to bail. An anecdote is told of Eyre, which shows, in a striking manner, the natural depravity of the human heart; and may help to account for the meanness of the crime of which he stood convicted. An uncle of his, a gentleman of considerable property, made his will in favour of a clergyman, who was his intimate friend, and committed it, unknown to the rest of the family, to the custody of the divine. However, not long before his death, having altered his mind with regard to the disposal of his wealth, he made another will, in which he left the clergyman only £500, leaving the bulk of his large property to go to his nephew and his heir-at-law, Mr. Eyre. Soon after the old gentleman's death, Mr. Eyre, rummaging over his drawers, found this last will, and perceiving this legacy of £500 in it for the clergyman, without any hesitation or scruple of conscience, put it into the fire, and took possession of the whole effects, in consequence of his uncle being supposed to die intestate. The clergyman coming to town soon after, and inquiring into the circumstance of his old friend's death, asked if he had made a will before he died. On being answered by Mr. Eyre in the negative, the clergyman very coolly put his hand into his pocket, and pulled out the former will, which had been committed to his care, in which Mr. Eyre had bequeathed him the whole of his fortune, amounting to several thousand pounds, excepting a legacy of £200 to his nephew.



### *March of Intellect.—A true Story.*

A short time ago, as Mr. Earle was going round the wards of St. Bartholomew's hospital, he was told that a person wished particularly to see him; and immediately after, a butcher of prodigious dimensions made his appearance, and accosting Mr. Earle, informed him that he had willed his body for dissection to the hospital, and that he was anxious the circumstance should be known beforehand, that no impediment might be thrown in the way of his wishes being accomplished. Mr. E. was evidently at a loss to know whether the communication was made in



jest or earnest, and answered, 'I should think, sir, you will be as *large a bequest* as ever was made to St. Bartholomew's; in truth, as *fat a legacy* as we ever had.' 'Very like, very like,' replied the butcher, 'but I wish to do away the *vulgar* prejudice against cutting up people after they are dead, and I hope the thing will be done.' Mr. Earle, seeing he was in sober earnest, asked if he had a wife or friends, because they might not like it, and it was fair that their feelings should be consulted in so uncommon a display of his love of science? To which our fat friend replied, 'as for that, I've *tackled* the old woman, sir: I have left her, in my will, the choice of either my body or my money?—if she likes to keep *me*, look ye, the *money* comes to the hospital; so there is little doubt which way it will go.' Mr. Earle then begged that, if convenient he would die in the winter, as in a hot summer it might be difficult to do justice to so *extensive a subject*; but that, at all events, he should be made into a skeleton, and his name be honourably mentioned in the records of the hospital.' With which assurance the scientific butcher departed perfectly satisfied.



## THE PHILOSOPHER'S SCALES.

BY JANE TAYLOR.

A Monk, when his rites sacerdotal were o'er,  
In the depth of his cell with his stone covered floor,  
Resigning to thought his chimerical brain,  
He formed the contrivance we now shall explain:  
In youth 'twas projected, but years stole away,  
And ere 'twas complete he was wrinkled and gray:  
But success is secure unless energy fails,  
And, at length, he produced the philosopher's scales.  
*What were they?* you ask: you shall presently see,  
These scales were not made to weigh sugar and tea:  
O, no—for such properties wondrous had they  
That qualities, feelings and thoughts, they could weigh;  
Together with articles, small or immense,  
From mountains, or planets, to atoms of sense,  
Naught was there so bulky but there it could lay,  
And naught so ethereal, but there it would stay,

And naught so reluctant, but in it must go—  
All which, some examples more clearly will show.  
The first thing he weighed, was the head of Voltaire,  
Which retained all the wit that had ever been there:  
As a weight, he threw in the torn scrap of a leaf,  
Containing the prayer of the penitent thief,  
When the scull rose aloft, with so sudden a spell,  
That it bounced like a ball to the roof of his cell.  
One time, he put in Alexander the Great,  
And a garment that Dorcas had made, for a weight;  
And though clad in armor from sandals to crown,  
The hero rose up, and the garment went down.  
A long row of alms houses amply endowed  
By a well esteem'd pharisee busy and proud,  
Next loaded one scale, while the other was press'd  
By those mites the poor widow threw into the chest:  
Up flew the endowment, not weighing an ounce,  
And down down the farthing's worth came with a bounce.  
Again he perform'd an experiment rare,  
A monk with austerities bleeding and bare  
Climb'd into the scale, in the other was laid  
The heart of a Howard now partly decayed;  
When he found, with surprise, that the whole of his brother,  
Weighed less by some pounds than the bit of the other.  
By other experiments, (no matter how,)  
He found that ten chariots weigh'd less than a plough;  
A sword with gilt trappings rose up in the scale,  
Though balanced by only a tenpenny nail.  
A shield and a helmet, a buckler and spear,  
Weigh'd less than a widow's unchrysalized tear.  
A lord and a lady went up at full sail,  
When a bee chanced to light in the opposite scale.  
Ten doctors, ten lawyers, ten courtiers, one earl,  
Ten counsellors' wigs, full of powder and curl;  
All heap'd in one balance, and swinging from thence,  
Weigh'd less than a few grains of candor and sense.  
A first-water diamond with brilliants begirt,  
Than one good potato, just wash'd from the dirt.  
Yet no mountains of silver and gold would suffice  
*One pearl* to outweigh, 'twas the pearl of great price.  
Last of all the whole world was bowl'd at the gate,  
With the soul of a beggar to serve for a weight;  
When the scale with the soul so mightily fell,  
That it jerk'd the philosopher out of his cell.

## ANECDOTES.

### *Anecdote of Thomas Chalmers, D. D. Professor of Divinity in the University of Edinburgh.*

When he visited London, the hold that he took on the minds of men was quite unprecedented. It was a time of strong political feeling; but even that was unheeded, and all parties thronged to hear the Scottish preacher. The very best judges were not prepared for the display that they heard. Canning and Wilberforce went together, and got into a pew near the door. The elder in attendance stood close by the pew. Chalmers began in his usual unpromising way, by stating a few nearly self-evident propositions, neither in the choicest language, nor in the most impressive voice. "If this be all," said Canning to his companion, "it will never do." Chalmers went on; the shuffling of the congregation gradually subsided. He got into the mass of his subject; his weakness became strength; his hesitation was turned into energy; and, bringing the whole volume of his mind to bear upon it, he poured forth a torrent of the most close and conclusive argument, brilliant with all the exuberance of an imagination which ranged over all nature for illustrations, and yet managed and applied each of them with the same unerring dexterity, as if that single one had been the study of a whole life. "The Tartan beats us," said Canning, "we have no preaching like that in England."



Judge Peters, whose wit has been recorded in repeated instances, passing a house in Philadelphia, with a friend, from which the workmen were removing the windows—his companion remarked how completely they had *gutted* that house. True, replied the Judge, the *liver* came out yesterday, and to day they are taking out the *lights*.



A cunning lawyer meeting with a shrewd old Friend on a white horse, determined to quiz him—"Good morning daddy! Pray what makes your horse look so pale in the face this morning?" "Ah my friend," replied the old man, "If thou had looked through a halter as long, thou would look pale too!"



A respectable German who was not quite so well versed in the English language as Noah Webster, went into a dry goods store to purchase a few articles of merchandize.— Among others were several pieces of bombazettes; and after concluding his purchase and receiving his bill, on looking it over, he exclaimed, Vy, vat is dis? I bought no more as one piece of bom be set, un here is ditto, un ditto, un ditto, vy, I didn't puy any dittos. One of the young men in the store requested him to go into the counting room, and it would be explained to him, which he accordingly did. On his coming out he was asked if he had discovered what a ditto was. Yes, yes, be sure, I found out I was a fool un you was ditto!!



### “SURE ENOUGH.”

We were pleased with the common sense manifested by an unfortunate son of Erin, who was being tried before Justice Whitman the other day. ‘Are you guilty or not guilty?’ said the clerk. ‘An what the divil are you put there for but to find out.’



### WOMAN’S WILL.

The following lines (says a correspondent of the Brighton Herald) were copied from the pillar erected on the mount in the Dane John Field, formerly called the Dungeon Field, Canterbury :

“Where is the man who has the power and skill  
To stem the torrents of a woman’s will?  
For if she will, she will, you may depend on’t—  
And if she wont, she wont, so there’s an end on’t.”



### THE WIFE.

“She flung her white arms round him—thou art all  
That this poor heart can cling to.”—

I could have stemm’d misfortune’s tide  
And borne the rich one’s sneer;  
Have braved the haughty glance of pride,

Nor shed a single tear ;  
I could have smil'd on every blow  
From life's full quiver thrown,  
While I might gaze on thee, and know  
I should not be *alone*.

I could—*I think I could*, have brook'd  
E'en for a time, that thou  
Upon my fading face had look'd  
With less of love than now ;  
For then I should at least have felt  
The sweet hope still my own  
To win thee back—and whilst I dwell  
On earth, not been *alone*.

But thus to see, from day to day,  
Thy bright'ning eye and cheek,  
And watch thy life sands waste away  
Uncumber'd, slowly, meek ;  
To meet thy smile of tenderness,  
And catch the feeble tone  
Of kindness ever breath'd to bless,  
And feel, I'll be *alone*.

To mark thy strength each hour decay,  
And yet thy hopes grow stronger,  
As fill'd with heaven-ward trust, they say,  
“Earth may not claim thee longer ;”—  
Nay, dearest, 'tis too much—this heart  
Must break when thou art gone ;  
It must not be, we may not part,  
I could not live *alone* !



“The sheep hear his voice : and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him ; for they know his voice. And a stranger will they not follow, but will flee from him : for they know not the voice of strangers.”

“I have met with an illustration of a passage of Scripture,” says Mr. Hartley, missionary in Greece, “which

interests me. Having had my attention directed last night to the words, John x, 3, 'the sheep hear his voice, and he calleth his own sheep by name,' &c. I asked my man if it was usual in Greece to give names to the sheep; he informed me that it was, and that the sheep obeyed the shepherd, when he called them by their names. This morning I had an opportunity of verifying the truth of this remark. Passing a flock of sheep, I asked the shepherd the same question which I had put to my servant, and he gave me the same answer. I then bade him call one of his sheep; he did so, and it instantly left its pasturage and its companions, and ran up to the hand of the shepherd with signs of pleasure, and with a prompt obedience, which I had never before observed in any other animal. It is also true of the sheep in this country, that a stranger will they not follow, but will flee from him; for they know not the voice of strangers. The shepherd told me, that many of his sheep are still WILD; that they had not yet learned their names; but that, by teaching, they would all learn them. The others which knew their names, he called TAME. How natural an application to the state of the human race, does this description of the sheep admit of! The good shepherd laid down his life for his sheep; but many of them are still wild; they know not his voice. Others have learned to obey his call, and to follow him; and we rejoice to think, that even to those not yet in his fold, the words are applicable.—'Them also I must bring; and they shall hear my voice; and there shall be one fold and one shepherd.'



"In the world ye shall have tribulation."

Some time ago, as a gentleman was passing over one of the extensive downs in the west of England, about mid-day, where a large flock of sheep were feeding, and observing the shepherd sitting by the road side, preparing to eat his dinner, he stopped his horse, and entered into conversation with him to this effect. "Well, shepherd, you look cheerful and contented, and I dare say, have very few cares to vex you. I, who am a man of pretty large property, cannot but look at such men as you with a kind of envy." "Why, 'sir," replied the shepherd, "'tis true I have not troubles like yours; and I could do



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well enough, was it not for that black ewe that you see yonder amongst my flock. I have often begged my master to kill, or sell her; but he won't, though she is the plague of my life; for no sooner do I sit down to look at my book, or take up my wallet to get my dinner, but away she sets off over the down, and the rest follow her; so that I have many a weary step after them: There, you see she's off, and they are all after her!"—"Ah, friend," said the gentleman to the shepherd before he started, "I see every man has a black ewe in his flock to plague him, as well as me!"—The reader can make the application.



**CURIOSITY.** A young gentleman wrote the following letter under the direction and eye of his father, to his "ladye love," having an understanding with her, however, that she was to read only *every other line*, beginning with the first. All parties were satisfied:

MADAM—

The great love I have hitherto expressed for you is false, and I find that my indifference toward you increases every day. The more I see of you, the more you appear in my eyes, an object of contempt. I feel myself every way disposed and determined to hate you. Believe me, I never had an intention to offer you my hand. Our last conversation has left a tedious insipidity, which has by no means given me the most exalted idea of your character. Your temper would make me extremely unhappy, and if we are united, I shall experience nothing but the hatred of my parents, added to everlasting displeasure in living with you. I have indeed a heart to bestow, but I do not wish you to imagine it is at your service; I could not give it to any more inconsistent and capricious than yourself, and less capable to do honour to my choice and to my family. Yes, Madam, I beg you will be persuaded that I speak sincerely; and you will do me a favour to avoid me. I shall excuse your taking the trouble to answer this. Your letters are always full of impertinence, and you have not the shadow of wit or good sense. Adieu! adieu! believe me I am so averse to you that it is impossible for me even to be your most affectionate friend and humble servant.



*An invitation to dinner.*—It was observed that a certain covetous rich man never invited any one to dine with him. "I'll lay a wager," said a wag, "I get an invitation from him." The wager being accepted, he goes the next day to the rich man's house, about the time he was known to dine, and tells the servant that he must speak with his master immediately, for that he could save him a thousand pounds. "Sir," said the servant to his master, "here is a man in a great hurry to speak with you; who says he can save you a thousand pounds." Out comes the master, "What is that you say, Sir—that you can save me a thousand pounds?" "Yes, sir, I can—but I see you are at dinner; I will go myself and dine, and call again." O pray sir, come in and take a dinner with me." "Sir I shall be troublesome." "Not at all." The invitation was accepted. As soon as dinner was over, and the family retired, "Well, sir," said the man of the house, "now to our business. Pray let me know how I am to save this thousand pounds?" "Why, sir," said the other, "I hear you have a daughter to dispose of in marriage." "I have." "And that you intend to portion her with ten thousand pounds." "I do so." "Why, then, sir, let me have her, and I will take her for nine thousand." The master of the house rose in a passion and turned him out of doors.

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### EPIGRAM.

Says Jesse, "Tim, now can you tell  
How Lawyers do to dress so well?"  
Says Tim, "O yes, you may rely on't  
To get a *Suit*, they strip a Client."  
Says Aleck, "No; they closer nip him—  
They first obtain the suit; then strip him."

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Mr. Page, a gallant old bachelor, picked up a young lady's glove which he restored to her, with the following effusion:

"If but from glove you take the letter g,  
"Then **GLOVE** is **LOVE**, which I devote to thee."

Upon which the young lady immediately replied,

"And if from page you take the letter p;  
"Then **PAGE** is **AGE**, and that wont do for me."

## COURTS IN NEW JERSEY.

The errors heretofore in stating the terms of courts in New Jersey, has occasioned the following correct table.

*Supreme Courts* in New Jersey are held at Trenton, the last Tuesday in February, 2d Tuesday in May, the 1st Tuesday in September, and the 2d Tuesday in November annually. *Appeals* the 3d Tuesday, in May, and the 1st in November. *Chancery* the 3d Tuesday in January, the 1st Tuesday in April, the 2d Tuesday in July and October.

*Inferior Courts of Common Pleas, Orphans and Quarter Sessions of the Peace in the several Counties are held on the* *Tuesday in*

<i>County of</i>				
Middlesex,	2 March,	2 June,	2 Sept.	2 Dec.
Monmouth,	4 Jan.	4 April,	4 July,	3 Oct.
Essex,	1 Jan.	2 April,	4 June,	3 Sept.
Somerset,	1 Jan.	3 April,	3 June,	1 Oct.
Bergen,	4 Jan.	4 March,	2 June,	4 Oct.
Morris,	3 March,	1 July,	4 Sept,	3 Dec.
Burlington,	2 Feb.	4 May,	2 Aug.	1 Nov.
Gloucester,	3 March,	3 June,	1 Oct.	2 Dec.
Salem,	1 March,	2 June,	3 Sept.	1 Dec.
Cape May,	1 Feb.	last May,	1 Aug.	4 Oct.
Hunterdon,	1 Feb.	1 May,	1 Aug.	4 Oct.
Cumberland,	3 Feb.	1 June,	4 Sept.	last Nov.
Sussex,	last Jan.	4 May,	3 Aug.	4 Nov.
Warren,	2 Feb.	1 June,	4 Aug.	5 Nov.

*Circuit Courts are held on the Tuesday in*

<i>County of</i>		
Middlesex,	2 June,	2 Dec.
Monmouth,	4 April,	3 Oct.
Essex,	2 April,	3 Sept.
Somerset,	3 April,	1 Oct.
Bergen,	4 March,	4 Oct.
Morris,	3 March,	4 Sept.
Burlington,	4 May,	1 Nov.
Gloucester,	3 March,	1 Oct.
Salem,	2 June,	1 Dec.
Cape May,	annually.	last May.
Hunterdon,	1 May,	4 Oct.
Cumberland,	1 June,	last Nov.
Sussex,	4 May,	4 Nov.
Warren,	1 June,	next after 4th Nov.

## FEDERAL COURTS OF LAW.

*The Supreme Court.* At the seat of Government, the first Monday in February, annually.

*Circuit Courts.* For Newhampshire, on the 19th of May and 2d of November, at Portsmouth and Exeter. Vermont, at Windsor and Rutland, alternately, the 1st of May and 3d of October. Massachusetts, at Boston, on the 1st of June and 20th of October. Rhode Island, on the 15th of June and of November, at Newport and Providence. Connecticut, on the 13th of April and 17th of September, at New Haven and Hartford. New York at New York, on the 1st of April and September. New Jersey at Trenton, on the 1st of April and October. Pennsylvania, at Philadelphia, on the 11th of April and 11th of October. Delaware, at Newcastle and Dover, on the 3d of June and the 27th of October. Maryland at Baltimore, on the 1st of May and 7th of November. Virginia, at Richmond, on the 22d of May and November. North Carolina, at Raleigh, the 12th of May and November. South Carolina, at Charleston, on the 20th of May, and at Columbia on the 30th of November. Georgia, on the 6th of May and 14th of December, at Savannah and Louisville. District of Columbia, at the city of Washington, 1st Monday in June and 4th in December, and at Alexandria, 1st Monday in July and 4th in November.

When any of the above fixed days happen to be on Sunday the court is opened on the Monday following. In those districts where two places are designated for holding the sessions of the Circuit Court, the first term in the year is always held at the place first named.

*District Court.* Maine District, at Portland, 3d Tuesday in June and the 1st in December, and at Pownalborough, 1st in March and September. New Hampshire, at Portsmouth, 3d Tuesday in March and September, and at Exeter, 3d in June and December. Vermont, at Windsor and Rutland, 1st Monday in February and August, and 2d in May and November. Massachusetts, at Salem, 3d Tuesday in March and 2d in September, and at Boston, 4th Tuesday in June and 1st in December. Rhode Island, at Newport and Providence, 1st Monday in February and August, and 1st in May and November. Connecticut, at New Haven, 3d Tuesday in February and August, and at Hartford, 3d in May and November. New York, at New York, 1st Tuesday in February and May August and November. New Jersey, at Burlington, 1st Tuesday in February and August, and at New Brunswick, 1st in May and November. Pennsylvania, at Philadelphia, 3d Monday in February, May, August and November. Delaware, at Dover, 4th Tuesday in February and August, and at Newcastle, 4th in May and November. Maryland, at Easton, 1st Tuesday in March and September, and in Baltimore, 1st in June and December. Virginia, at Williamsburg, 3d Tuesday in March and September, and at Richmond, 3d in June and December. North Carolina, at Newbern, 1st Monday in February, May August and November. South Carolina, at Charleston, 3 Monday in March and September, 1st in July and 2d in December. Georgia, at Augusta, on the 2d Tuesday in November, and at Savannah 2d in



February, May and August. Kentucky, at Frankfort, on 2nd Monday in March, 3d in June and November. Tennessee, on the 1st Monday in April, July, October and January.

The district judges have power to hold special courts in their respective districts, at discretion, exclusive of the foregoing.

### COURTS OF PENNSYLVANIA.

*The Supreme Court*, (as a Court in Bank,) hold six terms for argument, &c. in the five districts of the state, and adjourned courts as they may deem necessary. The regular terms are,

For the Eastern District, composed of the city and county of Philadelphia, and the counties of Delaware, Chester, Montgomery, Bucks, Northampton, Lehigh and Pike, at Philadelphia, on the 2d Monday in March, to continue 2 weeks, and on the 2d Monday in December, to continue 3 weeks. The last Monday in July is the return day for July term, but no court is then held. For the Lancaster district, composed of the counties of Lancaster, York, Dauphin, Lebanon, Schuylkill and Berks, at Lancaster, on the 3d Monday in May. For the Middle District, composed of the counties of Northumberland, Union, Columbia, Centre, Mifflin, M'Kean, Clearfield, Lycoming, Potter, Tioga, Bradford, Susquehanna, Wayne and Luzern, at Sunbury, on the Wednesday following the 2d week of the term of the Lancaster District. For the Western District, composed of the counties of Alleghany, Westmoreland, Somerset, Fayette, Washington, Greene, Beaver, Butler, Mercer, Crawford, Erie, Warren, Venango, Armstrong, Indiana, Jefferson and Cambria, at Pittsburg, on the 1st Monday in September, to continue 2 weeks, if necessary. For the Southern District, composed of the counties of Franklin, Adams, Cumberland, Huntingdon and Bedford, at Chambersburg, on the Monday week next following the end of the 2d week of the term of the Western District. This Court has original jurisdiction in all cases where the sum in controversy exceeds \$ 500.

John B. Gibson, *Chief Justice.*

Molton C. Rogers,  
Thos. Sergeant,  
Charles Huston,  
John Kennedy, } *Judges.*

The District Court, for the city and county of Philadelphia, has original jurisdiction of all cases where the sum in controversy exceeds 100 dollars. This court is constantly in session, and has its return days the first Monday in every month.

T. M. Pettit, *President.*  
Joel Jones, } *Associates.*  
Geo. M. Stroud. }

*Courts of Quarter Sessions and Common Pleas*, are held for the several counties, as follows—in the

1st District—In Philadelphia, the first Mondays in March and June, third in September, and first in December.

*Pres.* EDWARD KING, Esquire.

2d District—In York, on the first Mondays of January, April